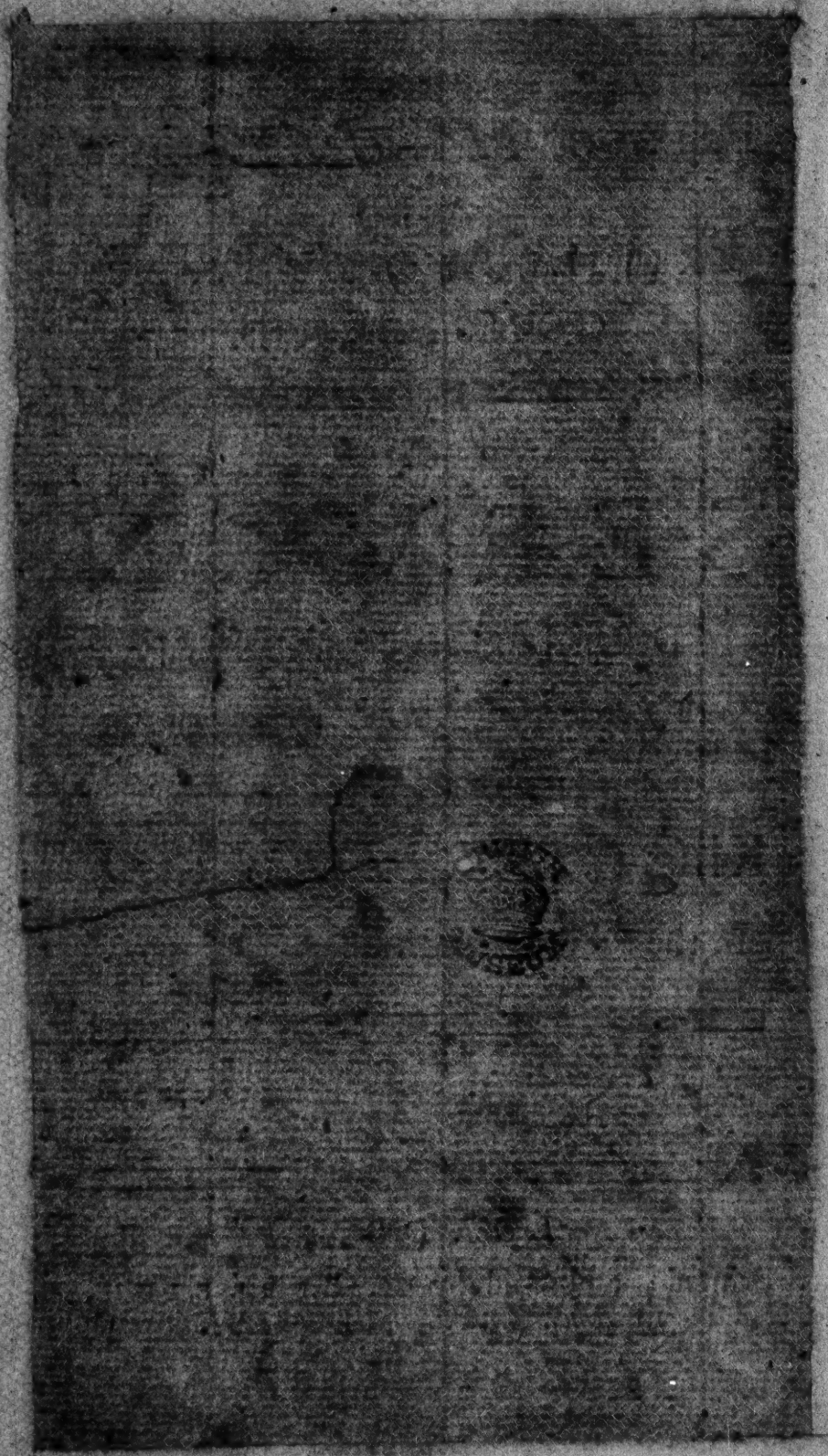


THE
PREFERRING of the Prince
AND
PREFERENCE of the People
CONSIDERED.

A
SERMON

Delivered at the Court of the
On Sunday the 21st of May
1704. By the Rev. Mr. [Name]
Rector of the Church of St. [Name]
in the Parish of [Name]

Printed by [Name] at the [Name] in [Name]



To the Reverend
Dr. Benjamin Hoadly,
Bishop Elect of BANGOR.

S I R,

SINCE a sudden Indisposition has prevented my Preaching the following SERMON to your Congregation, I intreat your Friendly Acceptance of it after this Publick Manner.

I am so sensible that this Performance deserves no Commendation, that, to forbear Blame would be a Generous Instance of Good Nature in every one that peruses it.

To obtain this End, I have plac'd the eminent Example of Dr. HOADLY before them, who can't fail to Cure them of Censure and Dislike, if they attend to that kind and undisturb'd Behaviour that he has ever shewn tow'rd's bitterest Enemies, as well as a Spirit free from Calumny and Reproach to all Mankind.

The Share of Intimacy and Friendship which You allow me, I esteem one of the greatest Advantages and Ornaments of my Life; and if I offend in taking this Occasion to let the World know this happy Circumstance, it is to instruct 'em at the same Time, that You can Forgive any Thing.

The Epistle Dedicatory.

The Subject of this SERMON has been so largely, clearly and unanswerably treated by You, as to procure the Notice of the Representatives of All the Commons of England, in your Favour; and their Address to the late Queen, to Reward You for your successful Labours, was thought no more, by all good Men, than common Justice shewn to your Merits: But the doing of it was reserv'd for one of the Glories of this Reign. And I heartily wish You Joy of His Majesty's having Nam'd You to the See of Bangor; and thereby given You a Seat in a Noble Part of that Legislature which You so strenuously Defended and Maintain'd; as well as Distinguish'd You into that Superiour Order of the Church to which your Arguments have given so much Authority and Lustre; after which, no doubt, it will be constru'd Presumption in me, to dare to Attempt any Part of so difficult an Undertaking. Add to this, All that You Say comes recommended by such uncommon Modesty and Learning, such unshaken Honesty and Perseverance, You Inform with such Clearness, and Convince with so little Violence, in short, You Live not only but Write so like a Gentleman, as well as a Christian, that one of a less Capacity and a lower Character, is justly discourag'd from any Publick Attempt this Way. However, such is the strange Iniquity of our melancholy Times! That I think every Honest Englishman Owe's himself (whatever he be) to his Country; and the Man but of one * Syllogism, who freely Contributes that to the Service of his Protestant Prince, and injur'd Church and Nation, is as Praise-worthy as he who Contributes Five Hundred. For the Indifference, as You most happily express

* Lock on Human Understanding.

The Epistle Dedicatory.

it, the Malice and Infatuation of our Englishmen has been such, that (suffering an intire Suspension of their own Sense and Reason) they've given them up to the Artificial Guidance of others; and in Things of the highest Importance, (Religion, Liberty, Commerce, Property) have been tamely and contentedly Cheated and Deluded; have embrac'd the very Arm from whence they receiv'd their Wound. Infatuation no doubt! So that we only want to Talk rationally one to another, and stripping ourselves of Prejudice, Passion, Interest, and a blind and implicit Faith; to let Reason, common Reason, exert and dictate; which if we do, we shall immediately ease ourselves of all the Jargon of our Controversies: and the enchanting Terms lately made use of, to Spirit up a wicked Cause, will lose their Energy and Force; there being no occasion for a Political or Logical Dictionary, for the Embellishments of Rhetoric, or the Knowledge of Liberal Arts and Sciences, to determine Liberty, Freedom, Justice; or to inform the World, whether one Man, or whether a few Men ought to be Tyrants, and the rest of hapless Mankind Vassals and Slaves. This, Sir, is what You have excell'd in; to do this I have follow'd You at a vast Distance, having espous'd the Original Freedom of all Mankind, in my Sermon before the Protestants of Ireland; and the particular Freedom of my own Country, as far as I was able, in this. For both which I have nothing to offer, by way of Defence, but the Integrity of my Heart. Give me Leave then, to desire my deluded Countrymen, to beware lest Perjury, as well as Ingratitude, provoking a beneficent, long-suffering God, may not fill up the Measures of the Iniquities of these Kingdoms, and let 'em attend to that Horrour and Sorrow which will one Day distract their
Minds,

The Epistle Dedicatory.

*Minds, when they behold (upon their Accounts) a re-
venging God pouring out his Wrath upon a Rebellious
insensible People; and Punishing the Innocent with the
Guilty, by their Instruments of Misery and Death. By
Papists. By Inquisitors, Dragooners, Massacreers, sworn
at the Altar to be Enemies to our God and us, and by
any Methods, by Treachery, by Death, to put an End
to our Principles and our selves; with whom if ye will
still associate, and whose Cause if ye will still incourage,
after so many wonderful Series of Providence in their
disfavour, will ye not be found to fight against God
in the End? no doubt ye will; and notwithstanding
your pretended Zeal for the Church, I will add, that
if you adhere to the Pretender, after so many Plots
of Popery discover'd, Rebellions suppress'd, Usurpation
dethron'd, Associations disappointed, Victories gain'd,
and the surprizing Miracles of the last Eighteen Months
only laid fresh before you, either you are no Protestants,
or your Impostor is no Papist.*

S I R,

*I heartily beg your Pardon for this tedious Letter,
and am, with all Sincerity,*

Your Most Obliged Friend,

And Most Obedient

Humble Servant,

Bow-Street,
Covent-Garden,
Jan. 30. 1715.

J. Smedley.

I S A M. xii. 25.

*But if ye shall still do Wickedly, ye shall
be Consum'd, both ye and your King.*



THE *Jews* were so very unwise a People, that notwithstanding they liv'd under the peculiar Blessings of a *Theocracy*, the immediate Government of God; they desir'd, nevertheless, to be Rul'd by a Temporal King: Producing the Example of their Neighbouring Nations, as the chief Reason to Support this Request. When several Things had pass'd upon this Subject, between God, the Prophet *Samuel*, and the *Israelites*; most of which I shall have an Occasion to mention hereafter; God consents to give them a *King*; a King invested with full Regal Authority, and distinguished with those Ensigns of Honour and Power, which no Persons that we read of (amongst God's own People) were ever possess'd of before. A King! like those of the Nations about them, Arbitrary and Wilful.

Now in settling our Notions of Government and Obedience, nothing can be of greater Consequence, than a due Examination of those Circumstances which attended the First King, in whose Establishment God Almighty was immediately concern'd.

To

To this, we cannot better clear our Way,
than by **Considering**,

FIRST, What the Wickedness of the *Jewish*
People was, for which they were to be
consum'd under this King:

SECONDLY, What was the Wickedness of
their King, for which he was to be con-
sum'd likewise. And then,

THIRDLY, To draw some Rational and
easie Observations from the Discoveries that
we shall make.

First, The Wickedness of the *People*, for which
they were to be consum'd, was *Idolatry*. A
Crime! so notoriously and justly Charg'd against
the *Jews*, that it need only be mention'd. Of
From this Idolatry, God in this Place particularly
forewarns them; lest conceiving themselves under
his Displeasure, for asking a King, they shou'd
flee to their wonted *Idols* for Refuge. And ha-
ving resent'd this Demand of theirs, like a God
in Thunder and Rain; He very kindly En-
courages them at the same Time, still to Fear,
that is, to Serve, and Worship him, though
under the confessed Sin of *desiring* another King
to Govern them.

Secondly, The Wickedness of the *People*, for
which they were to be consum'd, was *Rebellion*.
Rebellion against the King and his Govern-
ment, as well as against the Government of
God. And in this he had just Reason to alarm
them; there being but little likelihood, that
they wou'd behave themselves with a constant
submission, and observance of the Dictates of
a mu-

a mutable, perishing Mortal, who had so often disobey'd and deserted the Powerful God, who sways both Heaven and Earth. For, when Miracles fail'd to keep them steady, what tolerable Success cou'd be expected from the poor influence of finite Power?

Secondly, The Wickedness of the King, for which he was to be consum'd, must be Collected from the 10th Chap. of the 1st of Sam. and 25th Ver. where it is said, that *the manner of the Kingdom*; that is, the Rules and Laws whereby the King was to Govern, was told to the People; was wrote in a Book, and was laid before the Lord. So that the Transgression of these Rules and Laws, cannot but be that Wickedness, for which the King was to be consum'd. Which Specifick Rules and Laws, are to be met with in the 17th Chap. of Deut. and 16th Ver. where this Affair of the People and their King, was foretold some Hundreds of Years before it happen'd; And where the Limitation of the Crown, and Regal Power is previously set down by Almighty God himself, before there was any King in Israel.

Nor is this Limitation in Deut. inconsistent in the least, with that Arbitrariness, wherewith the Prophet terrifies the Jews, in the 8th Chap. of the 1st of Sam. in which Chapter, it is said of the King, that he should take their Sons, and their Daughters, their Fields, and their Vineyards, and make that use of them afterwards which was most pleasing to himself. For the Prophet do'sn't there describe a King, as he shou'd come out of the Hands of God,

nor does he affirm, that any such *unlimited Right* belongs to a King; but he only insinuates, that their King might probably prove like other Kings of the Earth; once he had gotten all the Power into his own Hands; and thence he endeavours to dissuade them from any further Thoughts upon this Subject: *Protesting* in the most Solemn manner, against what they were doing.

That it is true, that God design'd no such Arbitrary Sway, to be lodg'd in the King; let us go to *Deuteronomy*, and consult what these Limitations and Prohibitions are, which, if Transgressed by the King, he was to be construed to do Wickedly, and was to be Consum'd for so doing. When in the 15th ver. of the 17th Chap. God had told his People, that, whether he, or they should choose a King, his First Qualification was to be an *Israelite*: (Nor, but that God reserv'd a Power to himself, of setting a Stranger over them) He comes in the 16th ver. to those Limitations of that King; the Transgressing whereof, was the *Wickedness*, for which he was to be Consum'd.

First then, He was *Limited* in point of introducing a new Religion; inasmuch, as both he; and his Subjects were debarred the Liberty of going into *Egypt*. For, though, the pretence of this Prohibition was, that he shou'dn't go there to multiply Horses; and although this might intimate, that the King wasn't to assume an unbounded Pomp and Grandeur to himself; or become terrible to the People. Nor, again, that they shou'd put more Trust and Confidence

dence in the Power of so dangerous an Allie, than they might do in God himself; yet the true Ground of the Prohibition laid on the *King* in this Place, and on the *People*, indeed, in many other Parts of Scripture, was, the Danger that he, as well as they were in, of being corrupted by the Abominable *Idolatry* of that Place: Wherein, if the *King* fail'd, the *People* were but in too great likelihood of being led away by him; as by Example appear'd to be true afterwards.

As the *King*, therefore, was to be a *Jew*, that that their Religion might be preserv'd; so he was deny'd the Pleasures and Advantages of *Aegypt*, for the Security of it also.

Secondly, The *King* was forbid every particular Exercise of *Arbitrary* and *Despotick* Power, by being deny'd that grand Instance of it, and which indeed speaks for all the rest, a Liberty of *Levying Money* upon the Subjects, and Enriching himself whenever, and by whatever Methods he pleas'd.

And Lastly, In all the Particulars of his Administration, he was to have regard to these, and all other Prohibitions; he was to write them (the *Jews* say with his own Hands) and to read them.

He wasn't to multiply Horses, or return into *Aegypt*: He wasn't to multiply Wives; nor Silver, nor Gold; he was to write him a Copy of this, and of all the Law; and to read it all the Days of his Life.

And all this, for these Reasons, lastly, *Deut. xvii. 20.* that his Heart be not lifted up above his Brethren, and that he turn not aside from the Com-

mandment, to the Right Hand, or to the Left; To the end that he may prolong his Days in his Kingdom, and his Children in the midst of Israel. So that a Breach of these Limitations, endanger'd the De-throning of himself, and an Exclusion of his Posterity for ever after him.

These are the Limitations of the *First King*, concerning whose Establishment, it will be of Importance to us, to make the following Observations.

First, That God in choosing of a King, had no regard to a *Royal Lineage*, or even to *Nobility of Birth*; For, when *Samuel* surpriz'd *Saul*, with the good Fortune that was design'd him, he declar'd himself unqualify'd on this Score; and said, that he wasn't only a *Benjamite*, one of the smallest of the Tribes of *Israel*; but that his Family was the least of all the Families of the Tribe of *Benjamin*.

And, indeed, we may perceive, that *Saul* was chiefly Chosen for his Personal Accomplishments; he was possess'd of an awful commanding Air; and his Strength of Body seems to have been a prevailing Circumstance in his Favour. Besides which, he was Beautiful, of a Comely and Graceful Aspect, and much Taller than any of his Subjects. Qualifications! fitted for the *Israelites*, whose King wasn't only to judge them, but to go out before them, and Fight their Battles.

Secondly, *Inheritance* was no Direction to God in the Choice of a King; which had it been a necessary Qualification, as some Writers warmly affirm, he certainly wou'd have chosen the

First

First King, either from amongst the *Judges*, or else from amongst the *Priests*. (for these had been employ'd under him, in dispensing of his own Administration before) But this he was far from doing in the Person of *Saul*, or from pursuing in his Successors afterwards; so far, that he sometimes alter'd the Succession to Strangers. To which Purpose it is observable, that in the Choice of the *First Successor*, to the *First King*, he not only vary'd the *Tribe*, but the *Family*, choosing *David* to succeed *Saul*, who deriv'd nothing from him, resembled him in nothing, but meanness of Parentage, and scantiness of Fortune.

How then can *immediate Right of Inheritance* to Crowns be an Eternal Truth, as we often hear arrogantly maintain'd; since, if it were so, the Just God of Heaven and Earth, wou'd never have vary'd from any thing that is Eternally True?

Thirdly, We may further also observe, that God was so far from investing his King with an *Originally-unlimited-Power*; that this Prerogative was Limited and Circumscribed by God himself, some Hundreds of Years before the thing hap'ned; and of Consequence the Bounds were then set to the Measures of the *Obedience* of the People. Nay, when the Time was fulfill'd, and the King was extorted from the Almighty, Tyranny, unlimited Power, and an Arbitrary and Lawless Will, to do whatever he pleas'd, are urg'd by the Prophet, as so many Evils (*Perswasive Arguments*) to deter them from the Choice of any King.

From

From all which, we may reasonably Infer these Three Propositions, as ever True;

First, That there ought not to be establish'd, any Regal Power upon Earth, so Supream or Independent, so Hereditary or Indefeasible, but that, upon an universal Male-Administration, or an Attempt to subvert the Fundamental Terms of Government, it ought to be accountable to some other State, or States of the Realm, wherein it is exercis'd.

Secondly, That there ought not to be lodg'd, so unexplain'd a Liberty in the People, as upon ev'ry trivial Occasion, and frivolous Pretence, to be allow'd to fly in the Face of the Prince, or to disturb his Government, by Insurrections and Rebellions, whenever they are inclin'd so to do.

Thirdly, That if at any Time, the King and People together, do fall into an universal Apostasie, or Immorality; fall into any provoking National Sin, or Sins, that then they may soon expect, that the Vengeance of God will overtake them. *But if ye shall still do Wickedly, ye shall be consum'd, both ye, and your King.*

I ha'n't Time to be particular on these Three General Propositions, and therefore beg Leave to make such Conclusions from all that I have said, as may more immediately concern ourselves: It is out of dispute, that there is no particular Divine Authority, Institution or Appointment, for our English Form of Civil Government; (altho' Government in General is confessedly *Jure Divino*) and therefore, the Wickedness of an English King, and the Wickedness of English Subjects (for which they ought to be consum'd, that is,
account

account for, and be punish'd) *must be taken from the Tenor of those mutual Laws (for I only mean Political Wickedness) which are the immediate Foundation, on which is built the Power of one, and the Allegiance of the other.*

This being allow'd, and sure no Man will deny it:

First, The Wickedness of an English Monarch, must be, his acting in Contradiction to, or without any Regard to those Laws, which he, and the People in Concert have made, for their common Support, Comfort and Defence, relating both to Matters Spiritual and Temporal; pretending a Power to be lodg'd in himself, to dispence with those Laws, or suspend them, whenever he thinks fit.

Secondly, His endeavouring to impose his own Will, as a sufficient Authority for the Rule of Obedience to the Subject.

Again, on the other hand, it is as ready to affirm, that the Wickedness of our *English* Subjects, in regard to their Prince, must be

First, To Attempt, without Law, to infringe or impair any Part of the Prerogative of the Crown already Settled by Law.

Secondly, To assume to themselves, without Consent of King and Parliament, any Liberties, Immunities, or Power not already Establish'd by Law, or appearing to be their due, by uncontested Antiquity and Custom.

Thirdly, A Wilful treating of their Prince with frequent Disobedience or Contempt, with groundless Contumely and Defamation; or a causeless encouraging of Seditions and Tumults,
sinking

sinking from the noble Liberty which they enjoy, into Licentiousness, nay, Rebellion.

From which particular Conclusions, permit me to lay this down, as a Fundamental Truth in England; viz. when a due *Medium* and Balance is not preserv'd between the *Prerogative of the Crown*, and the *Privilege of the People*, we inevitably fall into one of these Extremes, either Tyranny and Slavery, or Anarchy and Confusion.

Which Truth being undeniable, I hope, I cannot but trouble you with the following Remarks, as flowing naturally from thence, and being very proper for the Subject of Meditation to Day.

First, That the *Unfortunate Prince*, whose Deploable End has now brought us together, not discerning sufficiently the distance that is between the *Regal* and *Supream Power* in England; and being misled by the *Judges*, and other his *Ministers of State*, into a belief, that a greater Latitude of Authority was lodged in the Crown than really there is, did many Things, as justifiable on this Argument, which by fatal Experience, fatal to his People, fatal to himself, he found to be disagreeable to the Genius of the *English Nation*, and contrary to the *Laws of the Land*. The *Laws*! by which *our Kings* Reign.

Secondly, That the *People*, proceeding from *warrantable* Resentments and Remonstrances, to unwary and unlawful Methods of Redress, were led on to the maddest and wickedest Rage; nay, to the most unprecedented Trial, Condemnation, and Murther of their Lawful King;

King; and from an hot, untractable Odium, conceiv'd against his Person and Government, fell into such a Confusion, that the Nobles being first strip'd of their Dignity and Power, the Commons soon became of no Consequence; and an easie Way was made for the Artifice of the Arch-Rebel, to put his long-laid Scheme in Practice; to Act, and to Execute, by the Edge of the Sword; by the irresistible Authority of a *Standing Army*.

Herein was the Misery of those Times completed, my Fellow-Citizens; to this, do we owe the Tragical Circumstance of this Day.

A fair Occasion however, to reflect with Honour and Gratitude, upon the most commendable Behaviour of *our present Soldier*; who, unlike their Predecessors, are contending to make their King Prosper; and bear their Arms to make his People Free; who, when other Sorts of Men were Betraying and giving up their *Rights*, in Church and State, bravely withstood the Treacherous Advances; for which, as they patiently suffer'd Disgrace and Poverty before, so they chearfully court Fatigue, and follow Danger now.

But, *Thirdly*, From the Unchristian Licentiousness, and most execrable Usurpation of that wicked Sett of Men, which, but now I have mention'd, we may easily Remark, that others, detesting their Wildness, and abhorring their Transactions, wou'd be carry'd too far *back* again, in favour of succeeding Monarchs, wou'd from interrupting their Reign, and *Rebelling* against them, offer themselves, their Lives and

Fortunes, a free Sacrifice to the meer Will and Pleasure of their Sovereigns; wou'd from being their Judges, become their Slaves: Which accordingly happen'd.

For, after this, such an unreserved Passive Obedience in the Subject; and so unexplain'd, and unlimited a Power in the King, was Thundred, upon pain of Damnation, for many Years together, both from the Press and the Pulpit, that King James the Second, made no Hesitation when he came to manage Publick Affairs, of treading boldly in that Path, which with much Pains, and so much to his desire, had been so artificially trac'd out for him. Plunging into ev'ry Thing, that was Contradictory to the Disposition and Bent of the best of his Subjects; hurrying into all that was Destructive of the Original Freedom, and Establish'd Religion of the Land.

But then on this great Emergency, Remark, Fourthly, How Rationally, how Quietly, how without Confusion, without Blood, without erecting unlawful Courts of Judicature, to Arraign, Condemn, or Destroy their King, the honest Subjects of England, at that Remarkable Time, Remonstrated, First, against what was then Transacting; 'till unlawful Orders, and Commands contrary to Conscience, pressing hard upon them; their Laws dispens'd with; Corporations dissolv'd; their Religion tottering; their Liberty gone; Necessity oblig'd them to invite a Prince, doubly Ally'd to the Crown, to come and do Justice, both to himself, and to them.

Blessed

Blessed Revolution! Happy Illustration of *English Privilege*! That if the *Executive Part* of the Legislature, usurps the *whole* Legislation; and presumes to dispence with Laws in being, or to make new Ones of itself; the other Parts of that Legislature, have Power to Distress it *; and if that still refuses to Govern according to the known Laws; or will otherways *Abdicate*, in hopes at last, to gain its unreasonable End; because nothing can be done without it; that then the Two other remaining Parts of the Legislature, have Power to Enthroned the next qualify'd Heir, and to exclude that *unqualify'd* Person for ever, from Reigning over them.

Thus from Time and Experience, from the Miseries of a mad Common-wealth, and a Government founded on the worst of Iniquities (if it were any Government at all) from the Ruin of a Rich and Free People, and the unparalell'd Murder of a Lawful King:

From this *Chaos* of Hypocrisy and Confusion, and lastly, from the Terrors of Slavery, Popery, and Arbitrary Power, were we clear'd up in the blessed Reign of King WILLIAM our *Glorious Deliverer*, into the most Regular and Beautiful Constitution in the World. Our Laws were turn'd into their Ancient Channel, the Royal Dignities, and Power of the Crown restor'd, without the Appendages of Usurpation and Tyranny; and the Liberty and Property of the Subject deliver'd to them again, without

* *Vid.* Magna Charta.

the fatal indulgence of improving them into Rebellion: Our pure Religion redeem'd from the encroachments of Idolatry, and restor'd to its Apostolick Beauty and Splendor: And our Succession; that Succession which at this Time fills our Hearts with fondest Joy, provided for by *Laws*; by *Laws*! binding to ev'ry Thing, but Perjury.

The Propriety of the Day calls on me to dismiss you, by Exhorting;

First, That you wou'd avoid their Error, who injudiciously shew their Abhorrence of the Occasion of it, by a too great Ostentation of Devotion, by a Sort of Church-Enthusiasm; nay, Blasphemy; too lavishly comparing the Sufferings and Death of a Mortal Man, to those of the immaculate Son of the Immortal God. Let us lament his Misfortunes, but not idolize his Memory; And let us revere his Ashes, but not adore his Shade. The Royal Sufferer was undoubtedly possess'd of Graces, and Vertues sufficient to render his Memory the Object of Pity and Praise; but as no Man can exempt him from Failures, let us for that Reason, so behave ourselves to Day, as to procure their being overlook'd; and by expressing ourselves in a Religious Composedness, and plain Sorrow, free from furious Zeal, or Party Rage, endeavour to reconcile those Persons to the Celebration of this Fast, with whom, at present, it is not in as great Esteem, as with ourselves.

Secondly, I cannot but remind you likewise, how blameable Men of another Complexion are, who, unmindful that the 30th of *January* is made

made Sacred by Publick Authority, and that it receives its Sanction from the *Laws*, pay not the least regard to the Observation of it: Or, who (if any such there be) with Joy instead of Sorrow, Solemnize that lamentable *Exit*; the Remembrance whereof, calls for Pity and Concern, from ev'ry thing that is Human.

Lastly, By what other Methods can you possibly make any Attonement for *their* Sin, whose Hands (embru'd thus Publickly in Royal Blood) have left an indelible Stain upon that Nation wherein they were unhappily Born; but by a strict Loyalty, and firm Obedience to your present Prince, his near Relation, his own Flesh and Blood; to whom it will be thought but an ill Pledge of Fidelity, to insult the Ashes of his Progenitor, or to sport in the Memory of his Tragical End. And give me Leave to say, since His present Majesty King *GEORGE* is far from giving the least Umbrage of an *Arbitrary Disposition*, in *His* Administration; and is remov'd even from the Suspicion of Ruling otherways, than according to the strictest Letter of your *Laws*; since He Graciously bids you Study such Methods, and propose such Schemes yourselves, as will further Contribute to your own Security and Happiness; assuring you, that he will gladly fall in with them, and labour to make you as Happy as your Constitution will permit, in the mean Time; the Disturbers of such a Prince, in his Government, are inexcusable; and the hardest Usage of such Rebels warrantable and necessary: Who, whilst their Forefathers Rebell'd, on *Pretence* of keeping out Popery

Popery and Arbitrary Power; Rebel themselves, without the least shadow of *Pretence*, in order to bring them in. With what Astonishment shou'd we be fill'd, to consider that odd reverse of Passions, which sometimes fluctuates in the Minds of Men: To consider, that whilst the Attacks against the King and Church, were formerly made by the Republican and *Separatist*, (with the constant intermixture of Jesuitism and Popery) those Men stand either intirely quiet in our Age, or else engage themselves on the Loyal Side; and *Rome* (which still influences) so contrives it, that the Church-man is the Aggressor, the Protestant is introducing Popery; and Passive-Obedience rebels against the King; the very Men Rising in *this* Reign, who Preach'd against Insurrection in the *last*.

But, no longer deny yourselves the Pleasure of beholding and enjoying with Rapture and Praise, the *Protestant Succession in the Illustrious House of Hanover*; *A Succession! begun* by a Person of most consummate Vertues; and which I hope will never know an *End*. A Person! design'd by Providence, to be that *Centre of Union* to all Parties, which no Prince cou'd ever pretend to before him: That *Centre*, which none cou'd so happily commence, none so certainly improve and maintain as himself.

His Birth is uncontested; His Title is indisputable; His Issue numerous; His Power great Abroad; by Laws restrain'd at Home; His Enemies dishearten'd, disappointed, and well nigh quite Ruin'd and Defeated; His Friends Chearful and Triumphant every where; and his

his Inclinations and Wishes, his own Happiness now, and that of his Posterity hereafter, wove and intermix'd with our *English* *Establish'd Church*, and our *English* and *Ancient* Constitution in the State.

To which I can't but add, that his *poor pretending Rival*, is loaded with all those Hardships and Miseries, that even his Enemies cou'd wish him. Dependance, Bigotry, Revenge, Popery and Slavery, and Ill Success; Nay, with the wounding Dread, of not being able to get safe back to his Mock-Court, from whence he came.

Can there be a more reasonable Prospect of a *Centre of Union* to all Parties in *England*, than in the Reign of His present Majesty King *GEORGE*? Who Condescended to accept that Crown, which you first offer'd Him yourselves, and which He, but for your Sakes, had few Reasons to wear.

Who has left unbounded Grandeur, and Power uncontroul'd, to bear the *Limited Sceptre* of the *English* Monarchy, and the *unmerited* Ingratitude of some *English* People. Who, from an intimate Acquaintance, with your *Civil* Constitution, and a sincere Conformity to your *Religious* Worship, must be acceptable to those to whom Justice and Property are valuable, and to whom nothing is more inviolably Sacred and Dear, than the pure Temples and Altar of their God. Whose Foreign Scene of Life, demonstrates his being unconcern'd in the private Passions of his Subjects; as well as an entire Stranger to the Prejudices of Party; and that therefore, he cannot but prove an *equitable Umpire*

pire amongst our contending Citizens, and turn the Scale, where Justice, that is, where the Interest and Safety of his People truly inclines. This being easily expected from Him, who holds the Ballance of all *Europe*; and is the greatest Hopes of the whole Protestant Cause.

Have but Patience, a little Patience, preserve your Temper, suspend your Censures, remove your black Apprehensions, be but *Loyal and Quiet*, and you'll soon see that Harmony between the Crown and Commonalty, that Love and Obedience in the Subject, those confess'd Merits and Endearments in the Prince, which *England* has been but rarely bless'd with; but which will render us the Envy and Imitation of the whole Earth. For our *Cesar* wants nothing, but Time to be known; the People nothing, but to understand, and know him thoroughly.

Now, for your own Sakes, for His, your just and great Protector, your pious Deliverer, for your Childrens, for your Country's, for your Church's, If you Love your Property; If your Liberty be in any Esteem with you; Become Dutiful to your GOD, and True to His and to your own KING.

F I N I S.

